

Baptist *and* Reflector

LOVINGLY WOOING MEN WHILE UNSPARINGLY REBUKING THEIR SINS

NASHVILLE, TENN., DECEMBER 9, 1920

A White Christmas for the Orphans

DEAR FRIEND OF THE ORPHANS:

The Board of Managers of the Tennessee Baptist Orphans' Home is asking for a white Christmas for the orphans from all the Baptist churches in the State. This movement was endorsed by the Convention in session at Jackson week before last.

The offering to be made at the Christmas entertainments should consist of groceries and clothing such as is used in any individual home. The management would suggest that each church beforehand decide just what article or number of articles it proposes to contribute. For example: Flour, potatoes, sugar, rice, etc., should be collected by the barrel or bag. This can be done by placing a decorated empty barrel or bag on the rostrum in your church and let the members proceed to fill it during the Christmas exercises, which you should plan to have. We have lost very largely in shipments heretofore by different classes of articles being placed in the same box or barrel. One shipment that the superintendent recalls consisted of molasses, potatoes, clothing, sugar, coffee, and in transit one of the buckets of molasses came open and when it reached us it was in a desperate plight.

The Orphanage has profited very largely in the years by the free-will offerings in supplies made by the churches. The Board of managers, in its session the other day, authorized the erection of the Administration Building and other improvements that will cost more than \$50,000.00. This is to be done in the next year, so you understand that a White Christmas will help us very materially in this enlargement that is imperative at this time.

I am yours for the Orphans,

W. J. STEWART, Supt.

N. B. Send All Shipments to The Tennessee Baptist Orphans' Home, Nashville, Tenn.

Baptist and Reflector

(Continuing the Baptist Builder)

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CHURCH AND PERSONAL

Baptist and Reflector:

Fine session Baptist Ministers' Conference. Brethren are elated over the work in the various churches of greater Chattanooga. Dr. W. L. Pickard gives exegesis on chapter in book of Hebrews. Reports show 4,093 in Sunday schools yesterday. 35 additions to churches.

CHARLES E. BOTTORFF, Jr.,
Secretary Conference.
Chattanooga, Tenn., Dec. 6.

"An angry man—a full kettle; the more he boils, the more he slops over."
—Bill Osborne.

The students at Tulane University, Louisiana, have recently passed a regulation forbidding smoking in any university building.

"A determined soul will do more with a rusty monkey-wrench than a loafer will accomplish with a machine shop."—Exchange.

China has 20,000 students in the universities of Japan, 2,000 in the colleges and universities of the United States, and nearly a thousand in the universities of France.

Two 1920 graduates of Whitman College, Washington, have been elected to the faculty at Syrian Protestant College, Beirut, Syria, which has about 1,000 students and 47 instructors.

Australian leaders are so anxious to learn the facts about the results of prohibition in America that a number of the leaders of various churches are to be sent to this country to get their facts at first hand.

Rev. W. R. Hill, Roswell, N. M., reports that Prof. J. M. Cook has been elected president of Montazuma Col-

lege, the Baptist school of New Mexico, and that they propose to spend \$100,000 in repairs.

Kentucky Baptist schools now have about 2,000 students enrolled. Tennessee Baptist have nearly that many.

Harry L. Strickland reports a total of 92,357 enrolled in the Senior Adult Bible classes in the S. B. C.

"Love makes the choice easy. Love makes the face of duty beautiful. Love makes it sweet to keep up with Christ. Love makes the service of goodness freedom."

"There is no loftier tribute to man's essential value than his obstinate refusal to make terms with his lower self."—Shannon.

Christmas gift to a friend that would remind him every week in the year of your friendship is a year's subscription to the Baptist and Reflector.

Rev. Aubre Williams has recently enjoyed a gracious revival meeting at Forest, Miss. They have recently completed one of the finest churches in the state, and harmony prevails.

Dr. A. V. Rowe, 21 years corresponding secretary of missions in Mississippi, was elected president at the recent session at McComb, Miss. It is an honor worthily bestowed, and he made an excellent presiding officer.

It was refreshing at our recent convention at Jackson, Tenn., to hear Mr. J. H. Anderson, the modest and humble president, ask that another be given that honor. But it was also good to see the unanimity of the brotherhood in his re-election.

In the recent simultaneous campaign in Chattanooga, our own beloved H. J. Stevens, now with the Home Board evangelistic force, did the preaching at Oak Grove. There were 51 additions.

Dr. John W. Inzer celebrated his first anniversary as pastor of the First church, Chattanooga, on the fourth Sunday in November. During the year he received 351 new members into his church.

Mrs. J. M. Kidd, Crewe, Va., one of the most faithful and efficient church-workers we have ever known, writes: "The S. S. Lessons Made Plain," by Dr. Spillman, are so helpful. That alone is worth the price of the paper to me.

Rev. H. M. Grubb, Knoxville, is conducting a revival at Lyon's Creek church, and desires the prayers of our readers. He writes that he hopes to put the Baptist and Reflector in every Baptist family in his two churches soon.

Rev. L. A. Hatfield of Culleoka, Tennessee, is very happy. On Thanksgiving day his Fairview church gave him a pounding that filled his pantry with good things and his heart with gratitude. He writes in glowing terms of his young people.

Dr. P. E. Burroughs reports the delivery of 510 diplomas, 113 red seals, 43 blue seals, 19 post-graduate and 25 gold seals during November. There are 120 A1 Sunday schools in S. B. C., and two AAs, viz.: Second church, Jackson, Tenn., Pontotoc, Miss.

Pennsylvania has more higher institutions of learning than any other state in the Union, 67 being located in the Keystone State. In order follow Illinois, 59; New York, 54, Ohio, 53, and Missouri, 41.

Dr. W. M. Vines, First church, Norfolk, Va., received 206 new members during past year, and his church gave \$35,000 to all purposes. His salary has been increased the second time. It is now \$6,200.00. They are installing a \$15,000 pipe organ. Congratulations.

Rev. J. H. Sharp, enrollment secretary for East Tennessee, whose subscription was already paid in advance, sends \$5.00 to set his "label up two more notches." Many thanks, Brother Sharp. If we had a thousand more like you, we could celebrate a good Christmas.

Mrs. Mary Byrom of Dallas, Tex., sends check for \$5.00 for our Baptist Orphanage. This is an annual Thanksgiving habit of this good Tennessee exile, who is now 81 years old. She writes that she is an interested reader of the Baptist and Reflector.

Dr. and Mrs. W. A. Wray of Knoxville, celebrated their golden wedding on Nov. 29. Bro. Wray has been a deacon in the First Baptist church of Knoxville 32 years. He must be a good deacon, as he has two sons who are Baptist ministers, viz.: Rev. John A. Wray, Monroe, N. C., and Rev. W. A. Wray, Jr., Sandersville, Ga., and a third son, J. Bailey Wray, though a lawyer in Knoxville, has been clerk of the First Baptist church ten years. Their one daughter, Mrs. J. Gerald Stuart, was also present. Heartiest congratulations.

Gospel Singing Evangelist H. E. McKinley and wife, Morristown, Tenn., have just closed a meeting with Pastor Ponder at Athens, Tenn., with 70 professions of faith. They held one service at the "Ritter Home," where there are 85 girls, and there were 14 professions. They go next to Campbellville, Ky., to aid Rev. W. W. Horner, a Tennessean and a lovely brother. Brother Mc. speaks in glowing terms of Pastor Miller of South Knoxville, but the editor will assassinate Miller if he does not hurry up that associational sermon he promised the Baptist and Reflector.

It was a great pleasure to be with Pastor Sprague of Cleveland, Tenn., and to preach in his beautiful church on the fourth Sunday in November. Under the splendid leadership of their pastor they built one of the most beautiful and modern church-houses just before the U. S. went into the world war. In that way they have a hundred thousand dollar temple for half that amount of money. They have recently built a fifteen thousand dollar pastor's home. They have also increased the pastor's salary. Large congregations wait on the ministry of this faithful and evangelical pastor. His Sunday school and the B. Y. P. U. are A1, and the people are unanimous for Sprague.

Willis: "Paw, what is discretion?"
Paw: "Discretion is something that comes to a man when he is too old to benefit by it, son."

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CONTINUING THE BAPTIST BUILDER

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M. R. COOPER, 161 Eighth Ave. North

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A FUTILE UNDERTAKING.

Our Methodist brethren have taken the initiative in the matter of Sabbath law enforcement. In fifteen different conferences they have passed resolutions calling upon Congress to pass "Blue Laws" for the closing of all business on Sunday. All trains must stop, all mail service, all newspapers, and traffic of every kind.

They have Scriptural authority for it! "Remember the Sabbath day to keep it holy," is a command of God, and is just as obligatory upon us of the 20th century as it ever was upon the Hebrews in any century.

And we confess to a little jealousy of our more zealous brethren in launching a movement for reformation. They are imminently right.

But it is a futile undertaking. The modern mind looks upon such Puritan ideas as a Rip Van Winkle. You had as well try to fit a round peg into a square hole, or put old wine into new bottles.

"You cannot put old heads on young shoulders." And because we believe the undertaking futile, we do not think the world is growing worse. On the contrary, it is like the swerving of the Mississippi river in its bed, or, taken in century cycles of time, it is like the ebb and flow of the ocean tide. In the days of strict Sabbath observance in this country there was more drunkenness, more witchcraft, persecution and less charity, and the real spirit of Christ in the matter of missions than now. Dr. John T. Christian was reared in the mountains of Kentucky. He is still young in spirit and strong of mind and body, yet he remembers when in his own home town, as a schoolboy, he used to go round the streets on Saturday counting the fights. He witnessed from 50 to 100 fights every Saturday. He says it was an exceedingly "dull day" if there were fewer than 50 fights. And drunkenness was the prevailing habit. The churches then gave next to nothing for missions, but fought each others doctrines. No wonder they needed a "mourners' bench" and "holy groves" where they might "do penance" and get instructions until they "come through." A careful study of every age and generation of human history shows that people are like apples—they bloom, grow, ripen and decay. There are many good apples that have rotten spots.

The devil is always sowing tares in every wheat field. The weakness of one generation will become the strength of another.

In the reign of John Barleycorn it was the habit to associate drunkenness, gambling and adultery—three in one. Now that the saloon is an outlaw, and drunkenness is an exception rather than a rule, our criminal statistics report about the same amount of gambling and adultery as before.

The Baptist and Reflector stands for the work of the Anti-Saloon League as stoutly today as it did in the golden days of Dr. Folk, and we are for every kind of reform that reforms. But we believe we need to develop public conscience for law enforcement, and enforce the laws we already have before legislating more advanced steps.

The world needs regenerating; the social fabric and the political soul of our country need regenerating. The greatest need of our churches today is regeneration. Regeneration and not legislation will give us a Christian Sabbath.

EDITORIAL PARAGRAPHS.

President Wilson has accepted the proffer of the League of Nations to become mediator for Armenia, and it is to be hoped that he may save them from the ravages of the Turks. We could wish that Drs. Mullins and Gambrell might have extended their Eastern trip through Armenia, that we might have a report from them as to the truth of the outrages still perpetrated on the Armenians by the Turks. If those reports are half true there ought to be a police on guard there for a generation. Through our Red Cross and other agencies we have played the Good Samaritan for them for years; but an ounce of preventative is always better than a pound of cure.

The Bolsheviks are now taking possession of Armenia and they are giving them welcome. Nothing could be worse than the tyranny of the Turks.

We acknowledge with genuine appreciation the many inquiries about our baby, who developed diphtheria at Jackson during the convention. He and his mother have returned home now and happily on the road to complete recovery.

We especially wish to thank Deacon and Mrs. I. L. Grady of Jackson for their great kindness during the quarantine in their home. Angels from heaven could not have ministered more tenderly and considerately. Their kindness can never be forgotten.

Several times we have mentioned the charming hospitality of the Jackson people at the three conventions this year. We wish to speak more particularly of Mr. and Mrs. J. F. Wameth, whose beautiful home, with its comforts and abounding hospitality we shared. Two of their former pastors, Drs. Lloyd T. Wilson and W. M. Wood and Rev. E. F. Curle, also shared this good hospitality, and that made the fellowship complete.

The Western Recorder reports a profit of \$1,300 the past year and an increase of 37½ per cent in the circulation over both former papers. But it was the jobbing department of the printing plant that saved the paper from a heavy loss.

The Baptist Record, at the recent Mississippi Baptist Convention reported a profit of \$4,000.00. Congratulations to Editor Lepsey and Secretary Lawrence.

Drs. J. B. Gambrell and E. Y. Mullins have turned their faces homeward. Those who have read their articles in The B. & R. and other papers will agree that their trip has been worth more than the cost to our denomination.

"Victory Week.

We are sorry that an article of Dr. Scarborough on "The Celebration of Victory Week" was misplaced in our office, and the whole matter overlooked. December 5 has passed, but every wide-awake pastor and layman who failed to celebrate last week may yet do so. Surely every one must feel like celebrating the greatest victory Baptists ever won since the first amendment to our Federal Constitution was passed by Congress, which guarantees religious liberty forever.

David Manly.

Owing to lack of space we have not only been compelled to discontinue the regular Pastors' Conference Notes, but also the story of David Manly. There remain eight other chapters—the best part of the story. The manuscript has already been forwarded to the publishers, and it will appear in book form in the early spring, and the price will be \$1.50, with illustrations. We have already received many orders. You are next.

Fruits of Christian Science.

It is a notable and significant fact that Christian Scientists have opened no missions in heathen countries, and that they manifest no interest in the unconverted in this land. They have no interest in, and make no effort to do anything for, the under-world. They are parasites in the religious world, drawing what feeble life they have from other religious bodies. They are proselyters pure and simple, drinking from cisterns which they have not dug, and reaping from fields where they have done no sowing.—Advocate.

The Greatest Man in the World.

"Man looketh on the outward appearance, but God looketh on the heart."

Judging by appearances then, Lloyd George is the greatest man in the world. He is the only one left in position, favor and power of all the high officials connected with the great world war. Germany and Russia lost theirs before the war ended. Then came Clemenceau of France; Wilson of America. Only Lloyd George remains in favor and power. There is an unholy discontent growing out of the war that is responsible for this change of attitude of the public toward these great men; but there is as much or more discontent in England as in America, and yet Lloyd George has a grip on the common people and the aristocrats that no other one man ever maintained in England's long and eventful history. And Lloyd George is a Baptist!

Read the convention sermon and the W. M. U. address in this issue. They are worth the price of the paper.

DESCRIPTIVE ORATORY

By C. C. Brown.

Descriptive oratory is the most difficult and the most pleasing form of public speech. It is the worst misunderstood and the most abused. Unless a man is quick in word and conception, and with his mouth as a brush can draw the picture rapidly, he had better not attempt descriptive oratory. Wallace Irwin, in a western magazine, tells a story of two boys, one of whom fell into a pond of water, and the other described the catastrophe in this striking language: "Do you know John Dock's neck? He fell in up to it." We can put up with this in a boy of ten. It is quite graphic at least, if it is crude. The boy manifestly lacked the descriptive gift. I had a friend who went across the water to Europe. Like most men, he had to lecture on his return. I endured the sharp agony of hearing him. All through the lecture, he repeatedly used the expression, "My friends, I can give you no idea of it." After hearing him describe London Tower, which I had then never seen, I realized that I had no idea of the thing; so I was honest and blunt enough to tell the lecturer it was the truest lecture I had ever heard. He said he could give us no idea of what he saw, and he lived and spoke up to his promise. I made this thrust in a jocular way, but my friend retired from the lecture platform after that night. It is possible to hit a man a hard and wholesome blow, if you'll laugh when you hit him.

In most of what we call our expository sermons, we preachers make an attempt at descriptive oratory—that is, we try to tell the Bible story in a better way than the Bible tells it, and this thing we call expository preaching. The man who sets out to tell the story of the prodigal boy loses his audience at the start, unless he is very careful. Everybody knows that story, and no one can tell it better than Jesus did. To make a new and better picture is next to impossible, and yet that is what is often called an exposition of the parable. Fancy pictures of parts of the story—quick, glowing descriptive sketches of the boy at the pig pen, or the boy going back home, or the boy in his father's arms—these make up about all that we can do, and even then the strokes must be quickly and attractively made, or the audience will tire of us. Matthew Henry, in his exposition of this story, gives several illustrations of what I am aiming at.

I used to work alongside of a friend, a Methodist preacher, who was dear to me. He had sense and sympathy, but could not tell a story. He reminded me of a cow in a bog, whose feet stuck in the mire as she labored through. My brother's audience always came to the end of the story before he did—they came there and waited, while he floundered along in his descriptive quagmire. My friend is dead now, but he never did find out that he could not tell a story. A man without a descriptive gift should never try to tell a story.

These last words may not be germane, but maybe there is room for them. One-half of the sermons preached are ruined by being ten or fifteen minutes too long; one-fourth are crippled by descriptions which do not describe, and the

other fourth—well, they are the remnant worth listening to.

Some preacher will read all this, and pass on. Next Sunday he will preach forty-five or fifty minutes, and the last fifteen or twenty minutes will be a labor of supererogation. This is the day of short-cuts everywhere except in the pulpits. We poor fellows who stand there are tarrying to make up in sound what we lack in sense, or we plead that we had to add the last fifteen minutes to the sermon in order to make a complete and systematic whole, as if the average audience knows or cares one jot or tittle about any such thing. What the people want is merely this—to have you stop before they get too tired. If there are any preachers who hold these things in doubt, let him find an honest layman and get from him an honest opinion. Just be sure that it is honest.

Sumter, S. C.

AWAKENING TO DANGER ON THE FOREIGN FIELD.

J. F. Love, Corresponding Secretary.

There has not been offered a greater rebuke to a certain and limited class of theological schools and mission boards than that which has been administered recently by a group of 150 missionaries in China. The following statement was adopted by 150 missionaries at Kuling, China, in August, and a committee was appointed to secure the signatures of others. The radicalism which has vexed the churches at home is making its assault on young mission churches now, and this deliverance of the missionaries on the field shows that the radicals are abetted by some foreign mission boards. The man who does not know that the time is fully upon us when mission boards must take the greatest care in inquiring into the doctrinal views of candidates for missionary appointment has indeed a limited knowledge of both the things which some schools are teaching missionary volunteers, and the trouble which the men of unseasoned faith are stirring up on mission fields. Mission boards are under no more solemn obligation to the men and women on the fields who are jealous for the gospel and wish faithfully to represent the men and women at home who have love enough for it to finance it, than they are to send out those only who will faithfully reinforce such men and women. It should never have been necessary for faithful missionaries to appeal to home societies to protect them and the cause from such untempered missionary material as some who have been sent to the field. The man who is disdainful of the faith can do far less harm here at home than on the mission fields. The churches at home can protect themselves by giving wide berth to radicals and free-lances who, without their support, cannot prosecute their harmful work. But when support is guaranteed by a mission board, such men can make a great show of their independence while stirring up trouble for missionaries who have gone out to preach the gospel in its simplicity.

But here is the paper which was adopted by the missionaries in China. It speaks for itself, and

should be an effectual warning at home and secure protection for the mission fields:

The Bible Union of China.

Purpose. 1. We, the undersigned, are constrained to band ourselves together as an association "to contend earnestly for the faith which was once for all delivered unto the saints."

Basis. 2. This "faith" we hold to have been revealed in the Holy Scriptures of the Old and New Testaments, whose integrity and authority as the inspired Word of God we most fully accept. The fundamental doctrines of this "faith" we hold to be set forth in the Apostles Creed, accepted according to its original and obvious meaning.

Cause for Action. 3. We note with anxiety the decisive character of much of the recent teaching in certain theological seminaries of the West. We feel that the state of both the Christian and non-Christian world demands unity of purpose and steadfastness of effort in preaching and teaching the fundamental and saving truths revealed in the Bible. We are convinced that this is no time to sit quiet or even to pray and work merely in private while we allow the entrance of teachings which are dividing the Christian body and leading many to doubt the foundations of truth and accept in their stead an incomplete "social gospel."

We, therefore, present the following program:

Program. 4. To this end we desire:

(1) To unite in prayer that God may so direct this movement as to arouse the Church of Christ to its deep need of a firmer grasp on the fundamentals, and a fresh realization of the power and sufficiency of the simple gospel of our Lord Jesus Christ, the preaching and teaching of which has been blessed of God since the beginning of missionary work.

(3) To prepare and circulate literature and study of the Bible, trusting that its Divine Author will use this movement as a testimony to its integrity and authority.

(2) To prepare and circulate literature and text-books, witnessing to the fundamental truths of the Bible.

(4) To represent to our home boards and supporters the vital importance of accepting for missionary service only such candidates as will handle aright the word of truth. To help in finding and securing the election, upon the faculties of our Christian institutions, of such men and women as will uphold the Christian fundamentals.

(5) To arrange for deputation work and occasional lectureships looking to the convincing presentation of the fundamentals of the Christian faith; and to make these available to Christian educational institutions, thus helping to counteract by positive teaching any attempts to influence, by text books, or otherwise, students and church leaders towards beliefs and activities contrary to sound doctrine.

(6) To maintain sound teaching in theological seminaries and Bible schools and prevent divisive influences in the same, specially on such cardinal truths of the Bible as are now being attacked, e. g., miracles and the atoning sacrifice of Christ, and to seek means by which able exponents of the "faith" may reach the present and future leaders of the Chinese Church.

(7) To ensure that those who faithfully uphold the principles herein set forth may be adequately represented on mission and union committees and in other movements and organizations. To secure the appointment by missions, churches, and organizations of such delegates to the proposed National Christian Conference of 1921 as will most faithfully uphold the standards herein set forth, and otherwise influence the Conference in the interests of evangelical truth.

(8) To promote all measures for the deepening of the devotional, evangelistic, and missionary spirit in all Christian enterprises.

WHITHER ARE BAPTISTS DRIFTING?

Baptists are not infallible; are "prone to wander," even as others; have the characteristics of erring sheep, only that we are the Lord's sheep. If there be such an expression as "humble pride" we may modestly exhibit such in boasting of our steadfast devotion to the principles of our religion. We have the oracles of God and are "set for the defense of the Gospel." In doctrine we are comfortably sure that our understanding and teaching are supported by the New Testament. In the spread of the Gospel throughout the world we stand squarely by the Commission. In Evangelism no religious body on earth leads us. In philanthropic beneficence we are making a record for others to emulate. In the spirit and genius of church organization we consistently maintain the ideals furnished in the original patterns (visible New Testament Churches), and have demonstrated to all the wisdom of Christ, who in establishing the church retained his Lordship over it. If drifting from the Divine standards, it is not towards Unitarianism, nor Universalism, nor Arminianism, nor back to deadly Antinomianism. And in church government neither are we drifting toward Romish hierarchy nor Protestant episcopacy. Wherein, then?

In the face of all these distinctions of fidelity the inquiry arises, Wherein are Baptists drifting? Are not our standing, our doctrines and our practices supported by the Word of God? In standing and in doctrines, yes, verily; but in some of our practices it is not yea, verily. In the matter of church government some have drifted from the ideals of New Testament democracy to the presbyterial system. In such departure the equality of the brotherhood as expressed in the congregational forms is rejected by setting up a body of rulers or managers, and such boards or committees readily recognize the significance of lordship invested in their relationship to the body, and function accordingly.

Baptists have no "ruling elders," nor should they have ruling deacons. The function of church government rests in the whole body of the church, and it has no authority for delegating the management of its affairs to a select body of the members. Neither has the church authority for investing a board of deacons with governmental power over the body. Their duties were outlined on the occasion of the Apostles creating the office of the deacon. These duties restricted their service to that of a specific ministry, and not to that of government in any sense. They were appointed to serve, the Greek word "diakonein" meaning nothing else; to "serve tables," that is to minis-

ter to the needs of the poor and the sick of their membership, the temporal support of their pastors and other temporalities of the church. No degree of the enlargement of their divinely appointed service will admit of the exercise of governmental power, whether such power be delegated or usurped.

It is the province of the Church as a body to administer its own affairs. It may not delegate the right and the function of the government of itself to any part of the membership, whether a select committee or a board of deacons. Deacons are servants of the churches in the domain of their appointed field. They are to take orders as the church may give them, but never to give orders, nor on any grounds manage for the church. There is a dangerous approach to the perversion of the Divine order in some of the larger churches, especially in the cities where the old time church conference exists more as a memory than a reality. Many members are too willing to shift upon other's shoulders the tasks of devising the general care of the church. The prevailing indifference finds fitting expression in the significant saying, "Let George do it." The trouble in such evasion of duty is that "George" will do it in his way, and not in yours, and thus assumes the role of master in the place of servant. But the church is to govern itself, deliberate together in open council, appoint committees from the membership, to carry out their decisions; yet no board of deacons or any other select number may assume to act in such matters in the place of the church.

In this insidious approach towards government by "presbytery," we are at once confronted by the evils of lordship over the church. Policies are formulated and handed out without apology. Church finances are taken in hand by deacons acting in the role of governors about as a board of directors assume to do in the management of a corporate business. Pastoral relations may be made or unmade at the will of these "governing boards." Under such conditions nothing can be undertaken, much less done, without the approving sanction of "the board of control." All forward movements must begin and end in their councils, leaving the church only the perfunctory work of ratifying their action. And this perversion of church order is hastening the day when churches will be receiving and dismissing members through an appointed committee, or its board of deacons. The logical sequence will be the dismissing of a pastor who might be objectionable to "the board," or the summary exclusion of any member proving refractory to their mandates. In brief the taking over of the church to become its censor, its preceptor and its guardian. A common weakness is the failure to recognize evil until it has grown to giant proportions.

The old-time way of a Baptist Church sitting in conference for the transaction of the Lord's business may appear to "the moderns" as cumbersome and out of date; but it sets value upon the wisdom of the many above that of a select few, no matter how select; and the old-time way makes it supremely difficult for one having the spirit of a Diotrephes to dominate the Lord's heritage. "Board" control of church affairs begins with over-lordship and ends with common bossism of some power-loving man rising to leadership. The open church assembly in council makes him im-

possible. It develops the spirit of equality in the fraternity—a priceless Baptist asset. It places responsibility upon the entire body, where it belongs. It promotes the interest of the many who share in the councils and deliberations; and finally it quickens the religious conscience to render the heartiest support of the cause which they have planned and to which they acknowledged allegiance.

S. M. ELLIS.

Memphis, Tenn., Oct. 22, 1920.

"B" STANDS FOR BIRTH

By William P. Pearce, D. D.

All intelligent persons are conversant with the birth physical, but comparatively few know anything of the birth spiritual. Baptists lay great stress on the latter. It is as real as the former.

Jesus introduced the doctrine of the new birth, commonly called regeneration. "Re" again, "generate" to beget, to beget again. By this teaching He showed the ineffectiveness of certain things which many modern thinkers emphasize as effective, but which in reality are the outgrowth of the new birth.

Regeneration is not morality. One may be moral and not be a Christian. Polishing brass will never make it gold. Regeneration is not evolution. Natural things cannot be evolved into spiritual. Training a tiger's cub will not make it a lamb. Regeneration is not reformation. Such is only painting the house or trimming the tree. Regeneration is not baptism. Water cannot wash away sin. Baptismal regeneration is nowhere taught in the New Testament. The literal rendering of the Christ's words are: "Except a man be born of water, even Spirit, he cannot enter into the kingdom of God" (John 3:5). This new birth of the Spirit is symbolized by water as revealed by Christ: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water," speaking as it is stated, "of the Spirit which they that believe on him should receive" (John 7:38,39). Regeneration is not joining a church. Many "undesirables" are in the church. One should never join a church until he has the witness that he is a child of God. (Rom. 8:16). To get this witness he must pass through the experience of being "born again."

There are two births—human and divine, "of the flesh, and of the Spirit" (John 3:5). The latter is necessary to a life in God, and later a home with God.

This new birth is as mysterious and unexplainable as the coming and going wind. But it is a necessity for right relationship with God and eternity. "Ye must be born again" (John 3:7), said Jesus, laying emphasis on the "must" and "again."

Jesus and Peter give us an analogy between the two births—the physical and spiritual,—which makes it easier to understand this strange doctrine.

Peter says the first birth is of "corruptible seed," the second, "incorruptible, by the word of God which liveth and abideth for ever" (1 Peter 1:23). The first is abided by Jesus as being of "the flesh," the second "of the Spirit" (John 3:6). The first is natural "by the will of man," the second supernatural by the will "of God"

(John 1:13). The first is earthly, the second is "from above" (John 3:3 margin). The first makes us heir to family traits, looks, dispositions, appetites, passions; the second makes us "partakers of the Divine nature" (2 Peter 1:4), with all the characteristics of the Spirit. (Gal. 5:22-24.) The first gave us nothing but mortal, the second gives us a claim to everything immortal. To even "see the kingdom of God," say nothing about entering it, one must "be born of God" (John 3:3-5). The goal of the first birth is death, the goal of the second is life everlasting. "He that believeth on the Son," said Jesus, "hath everlasting life" (John 3:36).

"Can one born himself?" might be asked. No, God only can renew. In the natural birth there was nothing we could do. We were thoughtless, will-less, helpless. In the new birth we must believe and appropriate. "Whosoever believeth that Jesus is the Christ, is born of God" (1 John 5:1).

Accepting these simple propositions, "the Spirit will bear witness without spirit that we are the children of God" (Rom. 8:6). The outgrowth reveals itself in "loving the brethren" (1 John 3:14) and "overcoming the world" (1 John 5:4).

This doctrine of the new birth is fundamental to Baptists, because Jesus taught it, and because facts prove that nothing—education, philosophy, science, law nor religion—can make one "a new creature" (2 Cor. 5:17). The great principle Christ laid down in the transformation of mankind is "newness of life" (Rom. 6:4). This is "of God" (John 1:13) through "the Holy Ghost" (Titus 3:5). This and this only makes us "heirs of God, and joint-heirs with Christ" (Rom. 8:17). Without this who dare call God "Father" (Luke 11:20) save he who is begotten by the Father? Without this who dare expect that transition mentioned by the loved apostle: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3:2). Blessed the favors which spring out of this new birth!

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WOMAN'S WIDENING WORK.

Address By Mrs. Hight C. Moore, President, at the State W. M. U. in Session at Jackson, Tenn., November 16, 1920.

Some of us lament it; some of us anathematize it; some of us caricature it; some of us exult over it; but none of us can deny or disregard the fact that in recent years the "woman movement" has moved with amazing momentum and irresistible power.

Go down into the marts of trade and you find millions of women bearing the heat and burden of the day. They are selling goods in the stores. They are keeping books at the banks. They are typing the world's correspondence. They are employes and assistants and managers in the domain of industry.

Enter the professions and you find women at work in nearly every calling open to men. Long ago she entered the school room and her influence and power have grown steadily with the years. She has distinguished herself also in medicine, not only as nurse but as general practitioner and specialist. She has become an expert in journalism, not alone as reporter but also in the editor's chair. She has studied law, gotten her license, and shown her power in the office and at the bar.

In public charities and social service woman has been more than inspirer and helper. She has been pioneer. With tongue and pen and purse she has wrought for the relief of suffering and for general social uplift. Eliminate what she has done, and philanthropy would have a backset irremediable.

In the field of reform woman has performed some of the most daring exploits. Think, for example, of what the W.C.T.U. has done to make America dry and to point the way toward world prohibition of the liquor traffic.

In the realm of government it is enough to say that the Nineteenth Amendment has been written into the fundamental law of the land, placing the ballot in the hands of women on the same terms as the men. Whether we favored it or not, we have it; and with it comes a great civic responsibility which thrusts woman into the political arena to claim her rights, to vote her views, to aspire to office, and to become an active factor in the government of the country.

In the church the women now do more than sit silent in the pews or teach in Sunday School and hold missionary meetings for the women and children and give or receive training in the young people's societies. They are being appointed as pastor's assistants. They are being summoned into general denominational work, in the office and field, as trustees of institutions and as promoters of special enterprise.

In the modern home woman retains her scepter as queen. But the home today is a different institution from what it was a few years ago. Now

the maid is seldom with us. The spare room is gone. We do most of our visiting by telephone. We warm by radiator, cook with gas and fireless, light and press with electricity, and keep hot and cold water on tap. We go to market by automobile, buying fowls dressed and bread baked and ham boiled and delicatessen ready to serve. To keep the family together we install the victrola, buy the kodak, and keep the premises littered with papers and magazines and games and interesting books. The twentieth century homekeeper has a big job on her hands; but she is doing it and will do it, for she is in no mood to resign, and if she were, there is none to take her place.

So woman finds herself in a wider world than she has hitherto occupied. Nor will there ever be a recurrence to old conditions. Whether we like it or not, we must reckon with facts as they are today and as they are going to be tomorrow.

Now what is the proper function of woman in her wider sphere?

It is not to womanize the world. We believe that the masculine note is needed and that it should be predominant. And that note must be struck by manly men, not by mannish women. As we cannot tolerate effeminate men, we must not do anything that would produce a race of faint-hearts and weaklings. This is the law of progress. It is the law of life. It is the law of God.

And so if there is anything in the so-called woman movement which on the one hand would displace man and set him aside, or on the other hand lord it over him as a plant tool, it should be instantly checked, for it will undermine and destroy. Man and woman are not arrayed against each other. They are linked inseparably together. And woman is auxiliary to man now as she was in Eden. But each is superior to the other and neither can exist without the other.

It is not to dethrone woman nor deprecate her in any way. The facetious remark ought not to be true which a gentleman made when women were given the ballot. He said: "Women—our superiors yesterday, our equals today!" If woman cannot discharge her civic duties with credit and efficiency without sacrificing her womanly spirit and power, she should never have been given the ballot and she would be better even now not to exercise the suffrage. And if she can render the world a better service by going out of business than remaining in it, let her retire immediately. If a woman's work does not make her more womanly, it is not her work. She belongs somewhere else.

And so we come to the point we are aiming at. Woman's sphere is exactly the sphere where God has placed her, and her work none other than the work He would have her to do. She, like her brother, must fulfil the divine purpose in her. God specifies her task by present-day providences as well as

in His ancient law. The devout woman with a conscience enlightened and tender is not likely to be led into a position she ought not to occupy. And when she has found her task, she will qualify herself for it and attain in it the highest efficiency and the widest usefulness.

What contribution has woman to make in her wider world for the world's welfare?

The business woman can make her offering. Think of Lydia, head of a dyeing establishment at Philippi, first known Christian convert in Europe, and hostess of Paul and his associates in their missionary labors. Think of Abigail who took affairs in her own hands when her drunken husband became incapacitated, and saved her household from deserved disaster. Think of the worthy woman in Proverbs whose business acumen and achievement were so great that her townsmen joined her family in her praise.

The professional woman can offer her gift. Has she a good voice? Let her sing like Miriam. Can she teach? Let her instruct like Priscilla.

The philanthropic woman can render her service. With Dorcas she can make garments for the poor. With the widow in the temple she can cast into the treasury her living. With the devoted Galilean woman she can follow Jesus and minister unto Him.

The political woman can make her contribution. Deborah did it as judge and defender of the tribes. Esther did it as deliverer of her people. Pilate's wife did it as the spokeswoman of justice. The Queen of the South did it as a seeker after wisdom.

The church woman can make her gift. She is a Hannah coming to the sanctuary with her son. She is a Mary of Bethany sitting as learner at the feet of Jesus. She is a Magdalene witnessing for the risen and reigning Lord. She is a Phoebe in her official ministrations in the church.

And the home woman can make her contribution. Like the Shunammite she can install the prophet's room for the itinerant man of God. Like the mother of John Mark she can make her house a house of prayer.

And so what we need today is not a new set of rules and new paraphernalia for the alleged new woman in the new day, but simply the ancient womanly virtues shining in the heart and life of the modern woman as she toils in her widening world. And to have these womanly virtues, she has only to consecrate her peculiar powers of intellect, feelings and will. Her intellect with its intuition jumps to a conclusion long before man arrives by process of reasoning; let her be sure that she leaps to the right conclusion. Her feelings have their headquarters in a heart which psychologically as well as physiologically is larger than man's; let her see that her emotions are sensible as well as strong, and that they are serviceable as well as

(Continued bottom next page)

CONVENTION WORK

W. M. U. DEPARTMENT

Miss Margaret Buchanan, Corresponding Secretary

Miss Agness Whipple, Young Peoples Sec'y

Headquarters, 161 Eighth Ave., N., Nashville, Tennessee

Please read carefully the article from Miss Mallory. Act promptly, as I am sure your hearts will prompt you. Pass the word along to those not getting the paper. This appeal stirs our hearts to sympathy for our fellow-Baptists in need.—M. B.

On Friday, November 19, 1920, the Women's Missionary Society of the Eastanallee Association met with the W. M. S. of the North Etowah church for their first quarterly meeting, the superintendent, Mrs. McClary, of Benton, presiding.

Mrs. LeRue, president of the local society, opened the meeting with the devotional service, after which Mrs. N. B. Kincaid of Etowah was elected secretary.

Miss Lonnie Martin was elected treasurer.

Three societies were represented, and one visitor out of the association was present. Mrs. T. E. Moody, superintendent of Sweetwater association, spoke on "What the W. M. U. Stands For," especially stressing the quarterly meeting.

Rev. J. F. Larve brought us a deep spiritual message at the 11 o'clock hour.

At the noon hour a Sunbeam band was organized by Mrs. Moody, who, in speaking in the afternoon on "How to Enlist the Children," gave a mission band demonstration.

A beautiful devotional service was led by Mrs. McClary.

Mrs. Williams of Wetmore, gave an instructive talk on the Baptist Orphanage.

How to make our missionary meetings more interesting, was presented by a number of those present.

The importance of mission study and an interesting program was urged.

A collection of \$3.53 for association expenses was taken.

Benton was announced for the next quarterly meeting. Time, February. MRS. N. B. KINCAID.

The quarterly meeting of the W. M. S. of the Holston association met with the Fall Branch church November 5, 1920, with Mrs. P. E. Gregory, superintendent, presiding.

"Blest Be the Tie" was sung.

Minutes of the last meeting were read and approved.

Roll call and reports given from the nine societies represented. Reports were very encouraging and showed that the societies were doing a splendid work and meeting their pledges in the 75-million campaign. Kingsport had the largest percentage of attendance, receiving the banner.

Scripture reading, John 16, with beautiful and helpful comments on prayer, by Mrs. Gregory.

Mrs. Moulton, president of the Fall Branch society, then gave the visitors a most cordial welcome, with Mrs. C. D. Moss Erwin responding.

The afternoon session was opened

by singing "Come Thou Fount."

Devotional led by Mrs. Clark, Johnson City.

Prayer by Mrs. Van Ness. Our leader then urged every member of each society to take the Home and Foreign Field.

At the request of Miss Mary Tipton of Greeneville, the subject, "What Has the Missionary Society Meant to Me," was open for general discussion, after which we were favored with a duet by Rev. and Mrs. Ogles of Kingsport.

A motion was made and carried to send the superintendent to S. B. C. in Chattanooga, in May, and the expense fund for this was to be sent to Mrs. J. A. Cargille.

Expense fund of superintendent showed \$2.65 in the treasury.

Mrs. Peoples of Johnson City made a motion that each society send their expense fund, which amounts to five cents per member each quarter, to Mrs. J. A. Cargille, treasurer, Johnson City. Carried.

Dismissed with prayer by Mrs. Cate of Bluff City, to meet with the Central Baptist church, Johnson City, in February.

MRS. P. E. GREGORY,
Superintendent.

MRS. W. G. WHISNANT,
Secretary.

The ladies of Big Hatchie association held an interesting quarterly institute the last of October, with the W. M. S. of Liberty church, a handsome, well equipped new brick church, about four miles from Covington. Ripley, Henning, Covington, Oak Grove, Liberty and Stanton were represented by full delegations, while other societies sent reports. The church was made all the more attractive by its baskets and vases of lovely flowers, which bespoke a welcome, even before the gracious words of Miss Elnora Rice were heard.

Scripture lessons of the day were brought by Mrs. Martin and Mrs. Harrell.

After an interesting business session the "W. M. U. aims" were discussed, as follows:

"Prayer," Mrs. Martin.

"Personal Service," Mrs. Wauford.

"Bible and Mission Study," Mrs. Porter.

"Our Young People," Miss Foust.

"Royal Service and Literature," Mrs. Gilliam F. Jones.

An appetizing and bounteous lunch spread on the church lawn was thoroughly enjoyed at the noon hour.

In the afternoon W. M. U. specials, "Training School, and Margaret Fund" were ably discussed by Mrs. Jas. Porter; "Standard of Excellence," by Mrs. Cothran; "Stewardship," Mrs. W. A. Owen; and in the absence of the one assigned this subject, "Contributions, or Redeeming Our Pledges," was stressed by the superintendent.

The playlet, "Aunt Tillie Learns to

Tithe," was then given by the G. A. of Covington, under Mrs. Wauford's fine leadership with splendid effect.

Two beautiful solos by Mrs. Hathorn of Ripley contributed much to the program, and were an uplift to her hearers.

The program with the presence and earnest words of the pastor, Rev. Pucket, as well as the prayers of others, all conspired to make a most helpful, interesting and inspiring occasion.

Let's all strive to go to Ripley for the January meeting.

MRS. THOS. L. MARTIN,
Superintendent.

SUPPLIES FOR S. B. C. HOSPITAL IN CHINA.

Pingtu Hospitals and Dispensaries: (Dr. A. W. Yocum). Bandages: 200, 1 1-2 inch, ten yards long; 300 2-inch bandages, ten yards long; 200 3-inch bandages, ten yards long.

Gauze dressings: 500, sizes 2x4 in.; 200, sizes, 3x6 inches.

Gauze Sponges: size, 2x2 inches.

Gauze Packs: 100, size 6x24 inches.

50 pounds Absorbent Cotton.

50 plain Crash Towels, 12x18.

25 Pajama Suits.

50 pairs medium weight socks.

25 bed sheets (single), 5x8 feet.

50 draw sheets, 3x6 feet.

25 blankets.

Bed ticking.

Any and all sorts of supplies used in a hospital.

Many have asked for the above list of articles needed in the hospital adopted by Tennessee W. M. U. An interesting presentation of our "White Cross" work by Miss Kathleen Mallory was a much appreciated number on our W. M. U. program at Jackson, and these figures given for publication. It is hoped that many societies will be as active in "White Cross" work these winter months as many were in "Red Cross" work. Send all supplies to Headquarters to Mrs. John Gupton, 161 Eighth Ave., N., Nashville. M. B.

(Continued from page 8)

sympathetic. Her will is not so apparent or rigid as man's, but even more determined and swifter in action; let her see that her goal is worthy and that the path of her purpose leads directly to it.

Thus woman's unique personality has its place and its power in the progress of the world.

Where, then, is the widest field in woman's widening world?

It is in the realm of religion. Here she is at her best. Here she renders her greatest service. Here her failures are most fatal and her triumphs are most triumphant. Whatever be her station—whether in the home or church or school or society or State or business or the professions—she ought to keep shining the steady flame of a genuine piety which will warm a cold world and light up the way to the better land.

The W. M. U. is a striking illustration of what we have said. Many of us can remember the day of begin-

nings. We recall with what timidity the Union confronted the Southern Baptist convention in 1888 to receive recognition for the first time and benediction for its future endeavors. It was the day of small things, but of incalculable possibilities. Faithfully they wrought and we have entered into their labors. Now the Union in territory extends from north of the Potomac to west of the Rio Grande, its annual gifts are counted not by thousands but by hundreds of thousands of dollars, its membership has grown enormously, and its influence is felt through every part of our Southland and in many parts of the world.

And all the while the Union has been true to its name and mission, as auxiliary to the Southern Baptist Convention. For our work is not separate from the church, but a part of it; our efforts are co-operant with that of our brothers and not in conflict with them; and our growth both in numbers and gifts has been commensurate and coincident with the growth of our churches and of the denomination.

But the time has come when we must widen yet further the widening work of our W. M. U.

So we seek enlightenment as to the widening field. When the Southern Baptist Convention was organized in 1845, the Home Board engaged chiefly in Indian missions, and the Foreign Board had only two missionaries in China. But the mustard seed has become a tree, and now we are doing home work all over the South, Cuba, and the Canal Zone, and foreign work in five continents, with plans under way for occupancy of the countries in Southern Europe from Gibraltar to the Caspian Sea, and of Western Asia including Armenia and Palestine. As in the past, we must find out the facts about our work and then spread the information through our study courses, our regular programs and our literature. Missionary fires will not burn long unless we feed them with the fuel of facts.

We also seek enlistment for the widening opportunity. Great as the past has been, the greatest is yet to be. The women who wrought yesterday and are at work today must soon be relieved of their responsibilities. Who, then, is to take their places? We look with confidence and hope to the girls in our Junior Societies who are training for the mighty days ahead. We cannot too strongly stress our work at this point. Increase the number of these societies; enlarge their membership; develop their efficiency; nurture them with the utmost care. They are our hope. And if we are faithful, they will be our glory and joy. Along with the enlistment of the boys and girls, which is of prime importance, comes the enlistment of our maturer women who have not hitherto joined us in our work. And of course the enlistment of workers implies a widening circle of contributors and a deepening stream of gifts to our benevolences. Money is secondary; but it is that, and we must not push it out of place.

Again, we seek enthusiasm in the widening program. We cannot do our best in cold blood. We never respond to lukewarm love. We must put heart in our work to make it go. That means we must give ourselves with all the ardor and abandon of womanly

natures to the cause we have espoused. Any policy of reserve and restriction is chilling and killing. We have a magnificent program before us as a denomination, and before us as a Union. Surely we cannot contemplate it without a surge of pulse and a stir of soul. Let our emotions kindle and spread and let all our societies catch the sacred flame, until like the bush at Horeb we are on fire with the unconsuming presence of God. Then, and only then, can we be qualified to deliver our fellowwomen from bondage and lead them into the Land of Promise.

Finally, we seek enduement for the widening task. We have a multitude of capable, intelligent, influential women who are accustomed to bring things to pass. We have resources adequate to officer, finance and put over a mighty program. We have the most inviting field and the greatest opportunity that ever summoned woman to her God-given work from creation to this good hour. But our hands may as well hang limp by our sides and our tongues be sealed within our lips unless we realize that it is not by might nor by power but by the Lord's Spirit that the Lord's work must be done. We need the Spirit's power as the trolley car needs connection with the dynamo to make it glow with light and throb with energy. We need the Spirit's guidance in every phase of our work and every moment of our time. We need the Spirit's illumination so that we may understand the truth as it is in Jesus, and rightly divide it to others. We need to tarry till we are endued with power from on high.

"Come, Holy Comforter,
Thy sacred witness bear
In this glad hour;
Thou who almighty art,
Now rule in every heart,
And ne'er from us depart,
Spirit of power!"

ZION.

Zion Baptist church in Haywood county, near Brownsville, is a strong church.

It has about 180 members, and some of them are very loyal to the house of the Master.

I have been with this church as pastor for almost four years. It has been a very pleasant pastorate to me. Many manifestations of appreciation have been shown the pastor, for which he is very thankful.

They went over the top last fall with the seventy-five million campaign, the they hope to meet their dues this fall all right.

We had our meeting, beginning the second Sunday in August. Brother M. C. Vick, pastor of Brownsville Baptist church, did the preaching for us, which was enjoyed greatly by the large congregations that came from time to time. Brother Vick's kind and friendly way to every one and his earnest work for the Master endeared himself to the hearts of all the people of the community.

We had a number of conversions, and a number of additions by baptism.
J. W. JOYNER.

Memphis, Tenn.

HERMIT OF THE NATIONS.

Roy K. Gonder, Southern Baptist Mission, Pochow, Anhwei, China.

(Following millenniums of "splendid isolation" the mountain peaks of Chinese history are as follows: Protestant missions and foreign traders in the opening year of the 19th century—vigorous opposition on the part of the Chinese followed by wars, enforced sale of opium, treaties, indemnities, concessions of territories, Boxer rising under Empress Dowager, foreign reprisals, heavier indemnities, revolution, passing of Ching of "Pure" dynasty, civil war, party strife and general lawlessness.)

Thou standst alone, Hermit of the Nations!

Institutions hoar with age,
Backward, ever turns thy page,
China's millions, China's sage,
East and West are naught to thee,
Each beneath thy dignity,
Thou demandest to be free,
Aloof and undefiled!

Thou standst alert, Hermit of the Nations!

Word of Life from foreign shores,
Commerce batters at thy doors,
Desperate men with evil stores,
Thus they came to teach and trade,
Thou art still the unafraid,
Unsheathe now the ancient blade,
And put them to the rout!

Thou standst appalled, Hermit of the Nations!

Witness now their influx sure,
Duty led, or gold the lure,
Whither shalt thou find a cure?
They have fought to victory;
Mark their ships upon thy sea;
Treaty rights, indemnity,
Canst thou hurl them from thee?

Thou standst rebuked, Hermit of the Nations!

Chequered history of the years,
Broken treaties, rumors, fears,
Massacres and world-wide tears!
Dost thou still thy sword upraise?
Hast thou still where thou shouldst
praise?
Baleful rites, and demon lays!
Shame thy Dragon ensign!

Thou standst condemned, Hermit of the Nations!

Nation still a weakling art,
Unconfessed thy vengeful part,
Outward smiles, and hateful heart!
Revolution thou shalt find,
Dynasties are left behind,
Princes "Pure" and Palace blind,
Let thy People rule thee!

Thou standst in need, Hermit of the Nations!

Riven still with civil strife,
Lawless bands, assassin's knife,
Thou art bleeding out thy life!
Seek to One who is Thy friend,
Crucify each selfish end,
Can thy peril, scan thine end,
Giant of the Nations!

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Sunday School Lesson Made Plain

By B. W. SPILMAN, D. D.

Lesson for December 19, 1920. Jesus Feeds the Multitude.—Matt. 14:13-23.

Jesus Heard It.—Courageous, rough, great-hearted John the Baptist was dead and Jesus heard of it. He is sure to hear. John's disciples came and told Jesus about it. Not a sorrow comes to one of the disciples of Jesus, but He knows and cares.

A Desert Place.—Jesus had to go once in a while. Life was not strenuous then as now, but it was strenuous enough to make it necessary for Jesus to go away now and then to some quiet place to pray and to think. At the close of this busy day of feeding the multitudes he went away into a mountain to pray.

This is a busy age in which we live. It seems that everybody is in a hurry. We hurry through breakfast in order to get to the office or the shop, and to an early and aggravated case of indigestion. Kinston, where I live, is far from being a city. But in this town, away from the through lines of traffic, we have had during the week in which these notes are written, meetings in the Baptist church five nights, three Masonic meetings, a dozen other lodges, motion picture shows every night, and I have declined invitations to speak at seven different functions in the town in this single week—and have spoken at three others. And the business life goes on incessantly. A desert would be a welcome paradise, sometimes. And the fellow who lives in a city—brother, get out once in a while or you will grind into thin dust. Thank God for desert places. Get out, sit down awhile and think, and pray.

The Multitude.—Every kind of person came to Jesus. He was, and is, the world's greatest magnet. The rich and the poor, the learned and the ignorant, the strong and the feeble, the young and the old alike found in Jesus a sympathetic friend. If you would have the churches filled with people, let it be known that Jesus is there. The old-fashioned gospel is the best drawing power.

He Healed the Sick.—The ministry of Jesus included the healing of every ill of humanity. He attacked the ills of the soul with all of his ministry, primarily with his ministry of preaching. He attacked ignorance with his ministry of teaching. His servant and faithful preacher, Paul, but echoed the teaching of Jesus when he said, "For I would not, brethren, have you ignorant." I. Cor. 10:1. And Jesus attacked disease through his ministry of healing.

People do not flock to certain spots unless they are hungry. It may be a mere curiosity, as in the case with the circus crowd, but it is a hunger to see some new, strange things. The heart is hungry, the curious, the physically sick, the ignorant, flocked to Jesus because they believed that in Him they could find satisfaction. He will take all of your troubles. Let Him have them.

Send Them Away.—Jesus took the advice of His disciples to send the multitude away, but not so early as they

desired it done. The easiest way out of the difficult situation in which they found themselves was to send the multitudes away.

It is not always wise to take the advice of immature persons. These disciples of Jesus advised to send the people away. Some modern churches have taken it seriously. And if they had deliberately set out to run a church and keep people out of it they could not have succeeded better. I tried to break into a Baptist church in New York City some time ago on a beautiful, bright Sunday morning, and after three attempts made a dismal failure. I went to the side door at 11:05 on Sunday morning. The great organ inside was making a noise, which I presume was intended to be music. The usher told me that the pews were not yet available. I waited five minutes and went to the front door. The same story was related to me. I saw nothing but pews and about fifty people. Five minutes later I decided to go in the gallery. I got by that time and selected a good seat at the front of the gallery. I was the sole occupant. In about thirty seconds in came an usher who told me to stand in the back of the gallery for a little while, and he could probably arrange for me to have a seat. I told him that life was too short for me to spend my time trying to get in that church, as many places as there were in New York to worship God. And I left—as all the rest of the world seemed to have done, for the same fifty bench warming fossils were holding the pews. "Send them away." They sent me all right. In my humble judgment the only reason that Jesus Christ knows there is any such church as that is because of His omniscience. I am sure that He has not been there in many a long year.

The dry theological husks, the godless choirs, the snobbishness, the silken-robed, unregenerate high-class sinners, who control some organizations bearing the name church, would frighten away any poor sinner who was seeking salvation.

But Five Loaves and Two Fishes.—Not much of a supply for five thousand men, and nobody knows how many women and children. The prospect for a good square meal was scant indeed. A small lad and a small lunch of five loaves and two small fishes. Not much hope there. There was no hope so long as the eyes of the multitude were fastened on the loaves and fishes. But five loaves and two fishes in the hands of Jesus could feed the armies of earth. We may not have much, but if we let Jesus use what we have no one knows what may come of it. The widow's mite, the ointment given by Mary of Bethany, the gift of the lad in this lesson have not yet ceased to do their work.

No Need to Go Away.—When the disciples wanted to send the multitudes away, Jesus said they need not go away. Christ can and will satisfy every human need. And if they go away to whom shall they go?

Looking Up.—Jesus looked up and break the bread and gave out the fish.

And it multiplied to more than enough for all present. Looking up was a habit of Jesus. He never made a turn without looking up. God was His Father and His companion in every turn of life. Look up. The earth is below you; God is above you. He who would feed the hungry and otherwise do good will always do well to look up.

Catarrhal Deafness Cured

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmint (double strength), and add to it 1-4 pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Anyone who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price, 90c, by Chas. A. Smith Drug Co., Atlanta, Ga.

If the saying, "Brevity is the soul of wit," is true, then there is something ridiculous about the costumes of some of our fair enchantresses.—The Blue Stocking.

"But I think that which distinguishes a man is not found in his social rank, his occupation, his dress, or his fortune, but solely in himself."—Charles Wagner.

One-seventh of the students in the universities of France are from other countries.

BOOK OF PRAYERS
Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentience Prayers, Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pocket size, 128 pages. Cloth 25c, Morocco 35c, postpaid, stamps taken. Agents Wanted. GEO. W. NOBLE, Monon Building, Chicago, Ill.

PREACHERS, SINGERS

and others should use Dr. Jones' Zenox Throat Balm for hoarseness, sore throat, etc. It is an excellent remedy. The taste is pleasing. The odor is not offensive. The effect quickly noticed, and the results are delightful. Five or ten drops will do it. Will mail for thirty cents, if not in your drug store. Ask your druggist for it.

WYNNBURG DRUG CO., Mfgs.,
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FRECKLES

Now Is The Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Annual Convention Sermon

Annual sermon before the Tennessee Baptist Convention, Jackson, Tennessee, November 16, 1920. Preached by Rev. E. K. Cox, and requested for publication in the Baptist and Reflector.

"The Living Christ."—Text, Rev. I.: 17, 18.

In the Scripture lesson just read, John the beloved, at the time which he mentions, an exile on the Isle of Patmos, tells about meeting again the Lord whom he loved, and for whose sake he was there. He gives in this opening chapter of Revelation a picture of his glorified and reigning Lord as he there saw him. John was no stranger to Jesus. He was his closest companion in the days of his earthly humiliation. He remembered the time when John the Baptist pointed out the horny-handed carpenter of Nazareth as the "Lamb of God that taketh away the sin of the world." He had been the ardent disciple of the miracle-working teacher; he had walked and talked, eaten and drunk with him. John had been one of the company in the holy stillness of that last passover in the upper room, and had carried in his heart forever the words of that memorable discourse. He was in Gethsemane, and had some glimpse at least of that hour of agony. He was the only disciple, so far as we know that stood by the cross and watched his Master die. During the days that his Lord lay in the grave he had trembled, doubted and feared with the others. He was the companion of Peter as they ran to the grave on the resurrection morning. He had been one of the company that gathered on that first Sunday evening, when their Lord gave them the proofs of his risen body. The last time he had looked upon him was when with breathless amazement he had seen him vanish in the clouds from the crest of Olivet.

The long years have passed, and the aged and worn apostle again meets with his Lord. We have only the terse and vivid account as given in the opening lines of this wonderful book. The mingled emotions of joy and fear, wonder and awe, overcame the astonished disciple and he tells us that he "fell at his feet as one dead."

His description of his glorified Lord is most picturesque and graphic. He wears the dress of both a king and a priest. He is walking in the midst of the seven golden candlesticks, bearing seven stars in his right hand. His eyes are brilliant like a flame, and the words of his mouth are like a two-edged sword, and his face shines with splendor of the unclouded sun. Not only does John see his Lord, but he hears his voice and feels the touch of his hand.

There at his feet under the hand of Jesus he hears the words to which I would particularly call your attention this evening; "Fear not, I am the first and the last, the Living One; and I was dead, and behold, I am alive forever more, and have the keys of death and hades."

We must separate the words, "Fear

not" from the remainder of the sentence, for the reason that John is not to fear because of what follows. Jesus now goes on to tell John something of who he is, and we might well tremble if he were not what he tells here about himself. My hope this evening is to bring you in some little way the picture and the meaning of the Christ whom John saw that Lord's day on Patmos. If you will tell me just what one thinks about Jesus our Lord, just what He seems to him, I will tell you what kind of a Christian he is. This conception determines whether we are preaching a gospel of power, or whether we are simply beating the air in feeble and futile efforts. If we have the concept of Jesus which he here gives of himself, we will be valiant soldiers with the light of victory in our faces; if our picture is less than this we will be pessimists groping in the shadows, wondering and dreading what the days will bring. The Christian who knows something of what his Lord really is cannot be a trembling coward; but if we do not see something of what our Lord really is we will be all the time overwhelmed by the menace and power of the enemies who stand in the way. It is my desire, if possible, to lift before you the Christ whom John saw in the light of that Christ's own words about himself.

"We would see Jesus the great rock foundation

Where on our feet are set by sovereign grace;

Nor life nor death with all their agitation,

Can thence remove us if we see His face."

I. Let us get the picture and the meaning of His words:

1. He speaks of himself in the terms of eternity: "I am the first and the last." Here he declares his deity and sets himself forth as the Eternal One. This is no place for timid hesitation, if the beginning of our Lord was at the manger of Bethlehem, then his work ended at Joseph's tomb in the garden. Let us be clear about this; at this point there must be no faltering of faith. Either Jesus spoke the truth when he said, "Before Abraham was I am," or some bleached and crumbling skeleton and a handful of dust is all that remains of him whom we worship. About this crucial doctrine there can be no compromise; the man who denies the eternal deity of our Lord would rob our faith of all power, and take away the foundation of every crumbling hope. The Christ who speaks in these words was, before the worlds were. When all space was an empty void, before a star twinkled, a sun shined or a life throbbed, he was the eternally living vine. Before an angel flashed as the minister of God before cherubim or seraphim, before archangels; before principalities or powers, or any living creature, he was the complete and uncreated Son. The Christ whom John saw was not the Christ of the New Theology, the best of humanity climbing up after God; he was the Incarnate God who came down to redeem men. The Messiah of the New Testament

is not an example of what men may become, but God revealing what his love will do. He did not come to show us the heights to which men may reach, but the depths to which sacrificial love will go. Our Lord did not live to show men how they might throw off sin in the upward course of progress; but he lived and died that he might save men from sin by the sacrifice of himself.

He is the first and the last, the Creator of all things; he is yet beyond all things. When we have climbed to heaven's loftiest height still and above and beyond we will see the glory of Christ Jesus.

One might go to creation's farthest bounds and look upon the last burning sun and wandering world; they would see the end of his visible creation, but not the last of him. When the worlds pass away, when the judgment has closed and the history of humanity is a finished book, we will still have before us the Christ who is "the first and the last." What we have seen and know of him is only a glimpse of the unsearchable riches of his boundless life. He was the creator and the ruler of the universe. An enemy came into part of his dominion, seduced his subjects from their allegiance; led them into rebellion against their sovereign, and arrayed them in defiance of his righteous laws. The king put aside the glory of royalty, emptied himself of the honors and privileges which were his, and gave himself to the task of overcoming the usurper and saving those whom he had led astray. He took upon himself their nature, shared their life, defeated their oppressor, bore the sins of the transgressors, opened the way for their full and complete return to loyalty. This done he returned to his glory and resumed his position of authority. He was the king before he came, he was the king who had voluntarily surrendered the rights of royalty while engaged in the task, and he was the king with added glory when he returned to his own again. Our Lord was the Eternal Son before his incarnation; the Word, who "was in the beginning with God, and who was God;" while here he was the Christ who had emptied himself, and when redemption was nished, he went back to his place at the Father's right hand.

2. He calls himself the Living One. This means more than the words would indicate to the casual observer; more than simply the fact that Jesus is alive. We live, yet none of us could call himself the living one in the sense which Jesus uses the words. Our life came from sources outside ourselves, and if there had been no life before us we could never have been. But he is the one who has life within himself; he is not only alive, but life goes out from him. He is the supreme and ultimate source of all life, the living one who has been from all eternity, and from whose inexhaustible fountain all the currents of life have flown, and all the forces of the universe have gone out in one unending tide. Apart from him there is no life, and the soul cut off from him must die eternally. "He that believeth on the Son hath eternal life, but he that obeyeth not the Son shall not see life,

but the wrath of God abideth on him." They that come to know this living one shall not come into condemnation, but have "passed from death unto life."

Scientists tell us that radium gives off energy for indefinite periods without seeming loss. This has been one of the marvels of nature; but far more wonderful is the living Christ, from whom have gone out all the forces of creation, providence and redemption; yet He "fainteth not neither is he weary." Yes, our Lord is the living one whose life had no beginning and is equally without end. Our life which is in him will never grow old, but will pass the ages with the vigor and the freshness of unfading youth. The strength which we derive from him will not weaken nor tire, but constantly renewed from his ceaseless energy will go on eternally in the glory of his service.

2. He says, "and I was dead." The death of Jesus was no delusion; the tragedy of the cross was no delusion. The Christ whom John saw said, "I was dead." It was not simply a swooning body that Joseph and Nicodemus took down from the cross on that pass-over eve. He was really dead—the sin of humanity had slain him. The fact of sin was a dreadful reality to our Lord, and that it might not blight us forever he bowed under its burden and died. In the beginning God had told men that his disobedience would mean death, and he who came to bear the penalty of our disobedience must die. It staggers us almost to think of the Lord as dying, yet he says, "I was dead." Sin means death, it means separation from holiness and from God, and he who would redeem the sinner must pass the sinner's way. There was a truth they did not know in the ironic taunt of the Jewish rulers as they gloated over the victim of Calvary: "He saved others, himself he cannot save." Little did they know they were stating one of the greatest truths of the ages. It was because he would not save himself from the cross and the shame that he could save others. Only one who could live, yet was willing to die, could bring life to those in the shadows of endless death. "Since the children were sharers in flesh and blood, he also himself in like manner partook of the same that through death he might destroy him that had the power of death—that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." "I was dead." The majesty that John saw came out from the shadow of death, and the brightest beams in his unfading glory came from the fact that he once was dead. Yes, dead, while the cowed and cowering disciples crept away in the darkness. Yes, dead, while Annas and Caiaphas exulted and Pilate trembled. Yes, dead while the earth shook, and the sun hid its face from the world's greatest tragedy. Yes, he was dead, and imperial Rome put the seal of earth's mightiest monarch upon the guarding stone and ramped the might of her legions around the place where He lay. Yes, He was the prisoner of the grave. It seems to me that the cohorts of the pit held high carnival that night. "He is dead;

He is dead," was the jubilant shout.

"In silence and gloom lay Judea that night

While the mightiest slept in the tomb,

On the low lying plain and the mountain's proud height,

Hung the pall of despair and of gloom.

Wall winds to the sea, earth's deliverer is dead,

They have slain the one hope of the world,

Quake hills to your base for the demons have said

From his throne heaven's king we have hurled.

O sad one and weary, go on in your woe,

He is dead who could give you release,

And sinful one on in your restlessness go,

He is dead who could say you to peace."

3. But you will note that he said, "I WAS dead!" Death has only the past tense for our Lord. That is part of a past never to be repeated. He is not dead now our Christ is not the Christ of the cross; not the Christ of the crucifix; not the Christ of the sepulchre. He was there; but he is not there now. He is the Christ of the first Sunday morning with the light of eternal day streaming from his face. He is the Christ of the throne with all power in his pierced hands, and the diadem of the eternities upon his brow. Yes, "on his head are many diadems" and he goes forth conquering and to conquer, shaping the nations according to his will and turning the currents of the centuries. Yes, we worship the living Christ. The world would be dark indeed if the chapter closed either with the cross or the sepulchre, but it does not close even with the cloud of glory and the ascension on high. Here is the last scene in the great Bible story and here the living King in his majesty.

4. "Behold, I am alive forevermore." Jesus will never die again. Death one time put his chains on our Lord and he lay captive in his prison, but it was only that he might break its bars and open its gates forever. Alive forevermore! There will never be a time when our Lord will use his power. He is not only living now, but he is going to live forever. Never again will heaven wait and earth be gloomy while he goes through the tomb. When he was here he opened its doors from the inner side and death defeated in his mightiest fortress cowers and trembles before the Lord of life. If there were a possibility that Jesus might die again the dread of it would cast a shadow over all the millenniums to come. But the shadow of death will never again overcast that radiant face; it will not be stained with the bloody sweat of another Gethsemane or beclouded with the darkness of another Calvary. He is alive forever more and from now on is the crown and the scepter, the conquest and the glory. "He is not here, he is risen; come see the place where the Lord lay," was the angelic greeting to the

women at the door of the empty tomb. That empty grave is earth's proudest monument, the trophy of a victory greater than Marathon, Chalons, Waterloo, Gettysburg, or the Marne all rolled into one.

"He lives, we shall live; tell it voices of spring,

Waft it ye winds and sing it ye birds as ye soar

Creation unite in the praise of our King;

Yea, He lives, and He dieth no more."

5. He tells John that in his possession are the keys of death and hades. By this he means that he holds the power over death and all the future life that is unseen to us. The keys represent authority, the power to open and to close. This means that death is under the dominion of our Lord and that he can open every grave that death has digged according to his will. It means that all the realm of the departed is his and under his authority. We do not know very much of the life that lies beyond, but we know that Jesus is king of all the boundless future of all the land that lies beyond the river. We do not know what is there, but we know that Jesus holds the key, and all will be well for us. Jesus says, "I have the keys." I can open the deepest grave he has ever made. Think about the keys to death and the grave in the hands of Jesus. He says to us by this "Don't worry about death; don't worry about the land of the departed. I have the keys." Every soul that passes through the gates into the city of God will go according to the will and by the power of the blessed Christ. And not one will go into the darkness of sin's nal doom until his case has been passed upon by the same Lord of compassion. This is the picture John gives of the meeting between him and his Lord. This was no dream of the night, no ghostly vision. The glorified Christ really met with the brave old exile, and the beloved disciple looked upon his Lord as He is.

(Continued next week.)

"Never strike a man when he is down; he may get up and lick the tar out of you."—Character.

In Japan only one person in 6,700 ever attends a school of college or university grade.

WATERED IRON

Increases strength of delicate, nervous, run-down people in two weeks' time in many instances. Used by over 4,000,000 people annually and highly endorsed by former United States Senators and Members of Congress, well-known physicians and former Public Health officials. Ask your doctor or druggist about it. Avoid dangerous substitutes.

For RED BLOOD, Strength and Endurance

Church and Personal

The Eudora Baptist Church, Memphis, R. F. D. 5, Rev. P. A. Lancaster, pastor, by unanimous vote, continues The Baptist and Reflector in their budget next year.

The Southern Baptist Education Association will hold its next session January 27-30, 1921, in the assembly room of the Sunday School Board at Nashville, Tenn. An interesting program will be presented. Every Baptist school in the South is requested to send representatives.

ALBERT R. BOND, Sec'y.
Birmingham, Ala.

A simultaneous revival campaign has just closed at Jackson, Tenn. At the First church Pastor Selsus E. Tull did his own preaching. Mr. and Mrs. Blankenship of the Home Board evangelistic force, led the music. It was the editor's good pleasure to look in upon them at the close of the service on the third, and at that time 76 had already been received into the church. On that date Rev. J. F. Full of New Albany, Miss., was present and preached a good sermon. We overheard some of the sisters agree that it was a good sermon, but not as good as those of his brother, who is their pastor.

Rev. J. B. Lawrence, D.D., for seven years corresponding secretary of the Convention Board of Mississippi Baptists, has resigned to accept a call to the First Baptist church, Shawnee, Okla., and is expected there Jan. 1, next. Dr. Lawrence has done a great work in Mississippi, and he will doubtless do a great work in Oklahoma.

Rev. J. A. Lee, in the Baptist Record, last week recommends that a layman from Mississippi be chosen secretary to succeed Dr. Lawrence, who has resigned. This idea was suggested some weeks ago by Dr. A. U. Boone of Memphis, that is that laymen be chosen to fill all denominational offices other than the pulpit.

The third Sunday in November, 1 resigned at Antioch. The church met Wednesday night after and recalled me, increased my salary. On Thanksgiving night the members and friends stormed us, leaving all kinds of good things to eat, so I will remain with them. I am entering my seventh year with Antioch church. They are up on all the work fostered by the S. B. Convention. We had good congregations Sunday.

W. M. KUYKENDALL,
Pastor.

Antioch, Tenn., Dec. 6.

NEWPORT REVIVAL.

Nashville, Tenn.

We are in the last half of the second week with the First Church here and have had close to 70 professions of faith and 60 odd to join the church. We hope to have 75 join by Sunday night. It has been in many respects a fine meeting. The work of preparation was thorough and far-reaching. The spirit of the church was consecrated and they were ready to go to work from the first of the meeting. Rev. A. L. Crawley is not only a fine pastor, but a fine preacher as well. He knows how to plan for a meeting

and when it comes to hard work, work that calls for exacting and painstaking effort, he is untiring and full of faith and hope. His people love him dearly. We have made a discovery worth while in a gospel singer, Mr. J. Ralph Stodghill, of Childersburg, Alabama, who is leading the singing. He has wisdom, tact and religion, and as a singer he excels most of the men in the field, whom I know, at least. I want to get in touch with West Tennessee, where I am to do the enlistment work and hold meetings. Any pastor or church without a pastor, in West Tennessee, that wants me for either a meeting or an enlistment campaign, can reach me by writing me at 611 Columbia avenue, Franklin, Tenn., or to 161 Eighth avenue, north, Nashville.

Respectfully,
JAMES H. HUBBARD.
Newport, Tenn., Dec. 3, 1920.

Thousands of friends will be interested in the following announcement: "Mr. and Mrs. W. Marvin Brown announce the marriage of their sister, Eva Parker, to John Wesley Dickens, D.D., on Thursday, November 5, 1920, New Orleans, La. At home after December 1, Lafayette, La." Heartiest congratulations.—Ed.

A letter which came recently to the noon prayer-meeting at Central Baptist church, Memphis reads thus: "I saw an account of you and the League, and want to ask you to pray for a Sunday school and prayer-meeting to be started in this neighborhood. We have neither. There have been 12 murders committed right around here in the last few years." This letter came from a town in our own "Sunny Tennessee."

Dr. J. J. Wicker, pastor of Leigh Street Baptist church, Richmond, Va., has just closed a great meeting with Dr. Ira D. S. Knight at the Calvary Baptist church, Roanoke, Va. There were 183 additions, over half of whom were men, many of them heads of families. Dr. Knight is doing a great work in Calvary, where Dr. Len G. Broughton was once pastor.

"Pussyfoot" Johnson, who lost an eye as a result of being mobbed by university students in England last year, upon his return to the English campaign, narrowly escaped an angry crowd in Berkshire the other day.

THE MISSIONARY EVANGELISTIC COUNCIL

Of the Unity Association was organized at the last fifth Sunday meeting at Cooper's Chapel, Silers, Tenn. The association was divided into three districts—East, Middle and West. They propose to do evangelistic and enlistment work. The Middle Division, of which Pastor T. R. Hammons of Toone is chairman, and A. M. Overton, secretary, met November 27 at Teague, Tenn. Those taking part in program were J. H. Thomas, Alfred Mueller, W. C. Kale, Ross Horton, S. B. Thomas, R. F. Bryant, W. C. Nevil R. F. Polk, H. G. Tims, Miss Kate Lacy, Miss Patrick and Miss Burrows of Union University, and Brother Wydic.

The Ohio Dry Federation is waging another campaign this fall for adequate law enforcement measures. The work among student voters is being conducted by Maxwell Hall and Arthur G. Benson, secretaries of the Intercollegiate Prohibition detailed for this purpose.

**160 Hens
1500 Eggs**



Mrs. H. M. Patton, Waverly, Mo., writes me: "I have fed two boxes of 'More Eggs' to my hens and I think they have broken the egg record. I have 160 white Leghorns and in exactly 21 days I got 125 dozen eggs." Any poultry raiser can easily make big profits this fall and winter by increasing the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with the results.

\$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefe will send you two \$1.00 packages of "More Eggs." You pay the postman upon delivery only \$1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risk to you. 400,000 users praise Reefe's "More Eggs."

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs" 1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal. EDW. MEKKEB, Pontiac, Mich.

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefited by "More Eggs". I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42 1/2 dozen eggs last week, set 4 dozen, ate some, and had 1 1/2 dozen left. MRS. LENA McBRON, Woodbury, Tenn.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two \$1.00 packages of "MORE EGGS." Pay the postman upon delivery only \$1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefe, Poultry Expert, 1258 Reefe Bldg., Kansas City, Mo. Dear Mr. Reefe:—I accept your offer. Send me two \$1.00 packages of Reefe's "More Eggs" for which I agree to pay the postman \$1.00 when he brings us the two packages. You agree to refund me \$1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name

Address

If you prefer, enclose \$1.00, cash or money order, with this coupon. This brings your order a little sooner. C. O. D. packages sometimes take longer to handle in the Post Office.

APPRECIATING THEIR PASTOR.

On Wednesday night, November 24, Third church played a fine trick on its pastor. While he was at prayer-meeting they sent a large committee to the parsonage to arrange the trick. After prayer-meeting a few of the brethren detained him and his help-mate with friendly conversation, while the rest joined the delegation at the parsonage. When all things were ready a messenger was sent to tell the pastor that some one wanted to see him and his wife at home. They went and found the house in total darkness. The light was turned on and lo! the house was full of folks and groceries. As the light went on, everybody joined in singing "Glory, Glory, Hallelujah, You're Pantry'll Soon Be Full." And it was. And more than full. Some of the gifts had to be placed elsewhere. There was almost everything from a sack of flour and a ham to a box of salt and can of salmon. The pastor pronounced the shower a great success. This is the third time a thing of that kind has happened during his pastorate.

There is no harm in hoping that other churches will follow the example of the great old Third. It will do the church more good than it will the pastor. And how it does cheer the pastor's heart to feel the throb of love back of such a beautiful thing!

C. D. CREASMAN,
Pastor Third Church.

WHAT AN OLD LADY THINKS.

To the Editor, M. R. Cooper.

Dear Brother in Christ: I am only an old, afflicted Baptist woman, a reader of the Baptist and Reflector 45 years, but never read it on credit. Always after reading it, I hand it to some one who does not take it. I sent it to my soldier boy 16 months while he was at Cablenz, Germany, and now I am sending it to another son's wife in St. Louis, Mo. She is a pedo-Baptist, but learning to love the Baptists since reading my Baptist and Reflector.

Yes, brother, you are right. Always discontinue the Baptist when their time is out. Never send it out on credit, and you can make a better, larger paper.

Well, brother, I am certain the God of Heaven put it into the hearts of men and women to elect Brother Harding President of this great American nation. He is a Baptist Christian, and will not appoint all the Catholics in the U. S. A. to help him.

We had two boys in the world war, I thank the Lord that they were Baptists before they went, and came back Baptists. One of them went across; was in nearly all the battles in France and Germany for 23 months, and never got hurt; was not even sick while he was gone. The other one was stationed on the border during the war. Went to a Baptist Sunday school all the time. We only had six children; raised them all to be Christian men and women and members of the church.

Now, brother, I pray the Lord will put it in the hearts of all those Baptist to pay you your money. How can they expect a good paper when they are holding back six thousand

dollars justly due you? Of course, it is a small matter to each subscriber, but it means a great deal to you. The paper is good as it is, but could be so much better if every one would only pay for it before he reads it. Brother Cooper, you were in our home once many years ago. You were selling books and Bibles. Of course you don't remember it now, but I never forgot you. We have kept up with you through the Baptist and Reflector all these years, since husband and I are old and alone. Now he is 74 and I am 69; not able to do much, but do what we can. My time mostly is spent in reading the Bible and other good books and papers. I have been reading the Bible since I was 14 years of age, not just a passage here and there, but from the first chapter to the last over and over. Money could not buy from me the precious knowledge and everlasting good I have gained.

I have been thinking of writing you ever since you have been editor, but as you can see, I am not educated, can not write correctly, but do the best I can.

I am not writing this to be printed, but for only you to read. I know you are a busy man, and may not have time to even read it after I have written.

I trust you will get what is owing you, and many, many more new subscribers.

May God bless you and yours.
With very cordial good wishes, I am
Sincerely yours,

MRS. J. P. HOLLINGSWORTH.
Henderson, Tenn., Nov. 23, 1920.

M. F. Ham and W. J. Ramsay closed their year's work November 1, at Springfield, Tenn., and are now taking a much needed rest at their home, Anchorage, Ky. Their 1920 meetings have been characterized by deep conviction of sin, and the number of mature men converted. In one meeting more than 200 men over fifty years of age were converted. At some places churches have doubled their membership as the result of their meetings.

Rev. Joe W. Vesey, recently of Asheville, N. C., became pastor of the First Baptist church, Lenoir City, Tenn., six weeks ago, and the work begins most encouragingly. We welcome this Tarheel back to good old Tennessee.

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Simple Mixture Makes Hens Lay

By W. S. Burgess.

Any poultry raiser can greatly increase his profits, easily and quickly, by taking advantage of the 35 years' experience of a successful poultryman.

A life long study of egg production has resulted in a secret formula of buttermilk and other valuable ingredients that puts pep into lazy hens. Users report increases of two to seven times as many eggs.

This secret formula is now put up in tablet form and is called Combs' Buttermilk Compound Tablets. Simply feed in water or mix with feed.

I am so convinced that this wonderful formula is always successful that I say kill the hen that won't lay after using it.

One million new users are wanted, so for a limited time any reader of this paper can get a big double size box (enough for a season) on free trial by simply writing for it. Send no money. Use the tablets 30 days; if at the end of that time your hens are not laying 2 or 3 times as many eggs; if you are not more than satisfied in every way the tablets are to cost you nothing. If completely satisfied this big double size box costs you only \$1.00 on this introductory offer. Simply send name—post card will do—to Milk Products Co., 158 Creamery Bldg., Kansas City, Mo., and the big box of tablets will be mailed immediately postpaid.

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A. M. HARRIS, Director
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No Santa Claus in Armenia! *UNLESS AMERICA SENDS HIM*

Last year they called to us—
—multitudes of little children
—homeless, starving, ragged, freezing
—from wind-swept desert, from death-filled city
—from Turkish bondage came their piteous cry
—the heart of the world was touched
—a nation's childhood was rescued.

Winter is ahead
—the empty plates must be filled or the children starve
—education and training for the future must go on
—little children who are now in slavery must be rescued
—we cannot let them perish now
—we must supply food and workers.

We Will Not Let Them Die

AMENIAN DAY—

Every church in Tennessee is asked to set aside December 12th or 19th or some other convenient day this month, for the purpose of making a special appeal in behalf of the suffering peoples in Bible lands.

LOOK WHAT HAS BEEN DONE

110,639 children have been rescued
—54,600 children in 229 orphanages

56,039 given food and clothing
—6,552 beds in 63 hospitals

WHAT YOUR MONEY WILL DO

\$15 per month provides food,
clothes, shelter and school.

\$10 per month provides food,
clothes and shelter.

\$5 per month provides food FOR
ONE ORPHAN.

The Government Exempts 15 Per Cent of Your Income From Taxation If Given for Charity

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